

To the Christian reader. C. F. wisheth grace,
mercic, and peace, from God
the father, & from our Lord
Iesus Christ.



S Iron furnaces, doe not at
p first blowing send out the
greatest, nor yet the found-
dest sowes of Iron, yet those
which are then cast, are not
cast away: As out of the fi-
nest fountayne of water, there doeth not at
the first issue out the greatest aboundaunce
of water, yet men doe not refuse, but rather
chuse the same, if it be but onely (*quia nona
delectant*) because they are delighted in no-
uelties: so (gentle reader) authours do not
at the first publishe eyther in quantitie the
biggest, or in qualitie the best bookes: and
yet are not they ashamed to put forth these
their first labours, sithens *nisi per principia
ad summū peruenire non possunt*, they can
not come vnto perfection but by certayne
beginnings. Which thing being so, doeth
not

4

A
Dialogue agaynst
light, lewde, and la-
sciuous dauncing: wher-
in are refuted all those rea-
sons, which the com-
mon people vse to
bring in defence
thereof.

Compiled and made by
Christopher Fetherston.

Eccle. 9. 4.

¶ Vse not the companie of a wo-
man, that is a singer and a
dauncer, least thou be intrap-
ped in her snares.

Imprinted at Lon-
don, by Thomas Dawson.

1582.

THEOLOGICAL

AND

PHILOSOPHICAL

INQUIRY

INTO THE

CAUSE OF

THE

UNION

OF

THE

CHURCH

AND

THE

STATE

OF

THE

UNITED

STATES



Printed at London

by Thomas Denson

1782

To the right woorship-
full *M. D. Lewyn*, do-
ctor of the ciuil Lawes, one of the
Queenes Maiesties high cōmissioners,
and Chancellour to the reuerent fa-
ther in God, Iohn Bishop of Roche-
ster: Christopher Fetherston,
wisheth long life, happie
dayes, and eternall
felicities.



If wee enquire of the
times of old (right wor-
shipfull) and seeke out
what hath been done in
the daies which are pas-
sed: If we goe through
that sacred volume,
wherein are contayned, the statutes of the
most highest, and the glad tidings of our sal-
uation, and diligently noate the histories
therein contayned: if we reade the auncient
histories wherein are recorded the factes of
our forefathers, & those things which haue
happened heretofore: wee shall playnely see

The Epistle

& perceiue, y they haue alwayes had some cloak in readines to couer euē their most abominable sin, to y end it might appeare vnto mē, to be no sin at all. When as our great Graūdfather Adā had transgressed the Law, which God had ginen him, & violated the cōmandement of his creator, by eating the forbiddē fruit: being asked why he did so, he could quickly couer the matter with a figge leafe, & say that it was y womā which thou gauest me, which gaue it me to eate, where he hath no other to lay y blame vpo, but vpo God himself. When Cain, y murderer, had slaine his brother Abell, being asked of God where his brother was, hee coulde answer God very disdainfully, & say, *nūquid ego sum custos fratris mei?* am I y keeper of my brother? When as y Israelites would cōmit idolatrie, they said they would haue gods to go before them into Canaan, for they knew not what was become of that Moses which brought thē forth of y land of Egypt, where they cloaked their sin with zeale. When Ahab would haue Naboths vineyard, the possession of his fathers, it was because he would make a gardē of earbes therof. Whē as that cursed Iesabel (whose life was lewd, & death shamful) did goe about to haue Naboths

ned to death, shee did cast this couering vpo
her pretēce, & said, he had spokē against god,
& against the king. When as Saul had trāf-
gressed the cōmaundement of God, in not
killing the Amelekyts, & all that was theirs:
he excused his fact with his good intent, and
said, he saued the best of the sheepe & of the
oxen to offer in sacrifice vnto the Lord. The
Iewes would put Christ to death, because he
had transgressed their law, by making him-
selfe a king, Czar being yet alīue. And Ste-
phan was stoned forsooth, because hee spake
blasphemie when he spake the truth. Out of
which examples we see that thing euidently
proued, whereof I haue spokē before. Now
if we come nigher home, & take a full view
of those times which are now, we shal plain-
ly see y^e the mē of these dayes are not behind
their auncestors in these things, for they cā
bring a thinn skin ouer their festered sore,
that it may seeme to be hole, when it is no-
thing so. The vsurer can say for him self, that
it is lawful for a mā to make the most of his
own. The couetous man draweth this vaile
ouer his sinne, it is good sauing a penny a-
gainst a wet day, & he whose teath doth go
before his handes: shall neuer be worth one
halfpenny.

The Epilogue

The fornicator hath gone to schoole with the Papistes, and there hath he learned this lesson, *Simplex fornicatio non est adulterium*, that single fornication is not adulterie, and this is his last refuge; when hee can say no more for himselfe. The Drunkard can say that he is a good fellow, and suche are to be well thought on. The lascivious Dauncer hath all those colours which in this Dialogue are recited, and many more then these, to paynt his dauncing withall, that it may seeme to be golde, whereas it is but copper, that it may seeme good, whereas it is euill, and that it may seeme an honest recreation, whereas it is inhonest, & of all those which will seeme to be honest, vtterly to be abhorred. And now (right worshipfull) as it hath been the custome of all those holy men (which liued in those dayes when those former sinnes were committed) to pul away those copwebs wherewith they couered their sinns, that they might appeare as they were in deede: so it behooueth those which liue in these daies, to pluck away the visurs from the faces of their vices which be the raigne in these dayes. Which thing I haue

Dedicatorie.

haue gone about to do (with what diligence I could) in the last vice which I repeated which was lasciuious dauncing, sithens it hath pleased God heretofore, and euen now of late, to stirre vp those which haue sufficiently refuted whatsoeuer could haue been saide in defence of these other vices. And though I may seem to some to haue enterprised this thing more rashly then wisely, and more impudently then prudently, sithens there are a great many which might better haue taken this same in hand: yet the causes which moued me hereunto were such, that I thought I had better take this thing vpon me (though I should doe it but simple), then to let it alone, least when all men do straine curtesie, it shoulde be left vndone. It is not onely the common sort of people which doeth render these reasons for dauncing: but it is euen some of those which carry some credite, and are of great countenaunce, which vse to obiect as followeth. So that it is to be feared, least lasciuious dauncing in time bee taken for a vertue, where as in deede it is but a vice, as it is now a dayes vsed. And now (right worshipfull) the especial causes which moued mee to dedicate this my simple Dia-

The Epistle

logue vnto your worship, are two in number. The first was this, because I ment hereby (not in any case teaching you your duty) to certifie you (in whose hande it is to reforme this and suche like vices in these our dioces) howe commonly this lewde pastime is vsed vpon the Sabboath day, and againe, howe the ministers of Gods worde are contemned, because they woulde debarre the youth from dauncing, so that it is to bee doubted, that vnlesse speedie reformation be had, they shall vtterly be set at nought. To whom shall the seruant, who hath espied weedes in the fieldes complayne, if not to the maister whose the fiede is? And whom shold I rather certify of this thing then you, who hath authoritie to plucke vp suche weeds by the rootes. The last cause, but not the least, which enforced mee to offer vnto you the first frutes of my labours, was, because you are he at whose handes I haue receiued as much as I haue desired, but more then I haue deserued. So that I thought my selfe bound by ductie not onely to doe this, but also to praye vnto God vncessantlye for your worship, whom I beseech long to preserue you in life and health, and also to endew you

Dedicatorie.

you with such graces, as shall bee necessarie
for your calling, to the which God, together
with his sonne Christ, and the holy Ghost,
be all prayse, glorie, and honour, nowe and
for euer. Amen,

Yours in the Lord alwaies
Christopher Fetherston.



To the Christian reader. C. F. wisheth grace,
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the father, & from our Lord
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Dedicatorie.

not a litle encourage me, to publishe this
poore peece of woorke of mine (which is so
simple, that it is scant worthie to appeare in
print) and also I am the more bolde to let it
show the face, because I hope that the good
and godly will gratefully accept the same, if
it be but onely because it is some testimo-
nie of my good will which I beare towards
them. The seely shepheard hauing no better
stufte, presented vnto a famous prince a grea-
sie bottle full of fayre water: the poore far-
mer hauing no greater store, gaue vnto a
rich Citizen his lande lorde, a fewe apples,
and poore Canon, presented vnto the king,
a seely roote in token of his good will. All
which did thankfully accept these simple
gyftes, nothing respecting the giftes, but the
good will of the giuer. Whose examples,
hoping the godly will followe, in receiuing
this simple gift of mine, I pray instantly vnto
the Lorde God almightie, that it woulde
please his diuine maiesty, to finish that good
worke which hee hath begun in them, and
that he will dayly increase in them that hun-
ger and thirst, which they haue after righte-
ousnes, so shall they be sure to be satisfied in
the life to come, with the fruition of those
ioyes

The Epistle

ioyes which all those shall haue which loue
Christ and his comming. Which ioyes the
Lorde God graunt vnto vs all, for his mer-
cies sake, Amen,



**A Dialogue against
dauncing, wherein are re-
futed all those reasons which the
common people of the countrey
use to bring in the defence of
dauncing.**

Compiled by Christopher Fetherston.

Iuuenis.

Minister.

Iuuenis.



**O D giue you
good morrow
good maister
Vicar.**

Minister.

**And you the
like good Iuue-**

**nis: and as I doe desire him to giue you
a good morrowe, so I beseeche him to
graunt that you may bestowe this whole
day in such exercise, as may tende to the
setting forth of his glorie, the pro-
fit of this common wealch, and the health
of p our owne soule.**

A confutation of

Iu. I thanke you most heartily for
for your gentle wish, but I pray you for
how fare all our friendes in Vbique (the
broadest parishe as I suppose in Ail-
gna)?

Min. They enioy the health of the
bodie, and I coulde wishe, they were as
well endewed, with the health of y^e soule.

Iu. I am glad to heare, that they
be in bodily health, for truly I stood
somwhat in dout least all thinges had
not gone well amongst you, because I
see you walke so soberly in these goodly
greene fieldes, which are not only plea-
sant to the eye, but do also sed out such
a fragrant smell frō those sweet flowres
wherewith they are adorned, that mee
thinke they should cause you rather to
laugh then weepe, & make you rather
sing then procure your sorrowe.

Min. It is so in deede, yet the plea-
sure whiche I doe here take doeth not so
much augmēt my solace as other thinges
do encrease my sorrow, neither can those
sightes whiche I nowe see with the eyes
of my body, so much make memorie, as
those thinges which I nowe beholde with
the

Lasciuious dauncing.

the eyes of my minde doe cause me to
mourne,

In. I pray you sir (if I may) bee so
bould (as to aske you) what thinges bee
these which do so turne your solace in
to sorrowe.

Min. Upon condition you wil resolue
me the like questiō I do grant to tel you.

In. I will, if your question shal seeme
resonable.

Min. The first then of all these is
this. When as I doe consider with my
selfe, with what great good giftes the
Lorde God almightie, hath endued man,
and especially, howe he hath giuen vnto
him a Pilote most prudent, to gouerne
him vppon the surging seas of this mor-
tall life, which is euen reason, howe hee
hath giuen vnto him all thinges whiche
are necessarie for this present life, howe he
hath made him lower then the Angels
to crown him with maiestie and honour,
howe he hath giuen his only sonne Christ
Jesus to die for man, that man might bee
deliuered from eternal death & destructi-
on, howe he hath suffered him to be set at
naught, to the ende man myght bee

A confutation of

bought, howe hee hath suffered him to be payned that man might bee gayned, howe he hath suffered him to be scourged, that by his stripes man might bee healed, howe he hath suffered him to be accursed, that man might bee deliuered from the curse: so often doeth it make mee sobbe and sigh, to see howe vngreatfully man doeth behaue him selfe towards so kinde a father. Agayne, when as I come nigher home, and looke rounde about me in this our Countrey of Ailgna, and doe well waigh with my selfe with what blessings the Lorde hath endewed vs aboue all o-ther nations, and howe wee by our lewde and wicked liues doe more dishonor him, almost, the any nation vnder the sunne: It maketh me to burst out into bitter teares, and to bewaile our great vnthankfulnesse. What nation vnder the heauens hath tasted of those blessings whereof wee haue had great abundance, or vnto what countrey in all the world hath the Lorde been so fauourable, as vnto this of ours?

exod: 25

The heauens are not made vnto vs as brasse, nor the earth is not vnto vs as Iron: but the cloudes droppe fatnesse and

Lasciuious daunsing.

the earth yeeldeth her encrease, and yet beholde more blessings then these.

Our oxen are strong to labour, and our sheepe bring forth thousandes, and tenne thousandes, and yet beholde more blessings then these.

There is no lea-
ding into captiuitie, neyther any com-
plaining in our streetes, and yet beholde
more blessings then these.

We haue
a prudent Princes, a gracious Queene,
a godly Iudith, a chaste Salanna, a ver-
tuous Hester, a discrete Debora, which
these foure and twentie peeres hath iud-
ged Israel with equitie and right, and
yet beholde more blessings then these.

We haue sage Senatours which take
counsell at the worde of the Lorde in all
their enterprises, and do nothing without
the warrantize thereof, and yet beholde
more blessings then these.

The Lorde
himselſe is our defence, and the God of
Jacob is our protectour, and yet beholde
more blessings then these.

We are but
an handfull in respecte of all other na-
tions, and yet all other nations stande in
awe of vs, because we are in safety vnder
the shadowe of the winges of the Lorde.

A consolation of

and in a mercy of y^e most highest we shal
not miscarrie, and yet beholde more blef-
sings then these. Wee neede not to go
to Hierusalem with Saba the queene of
the South to heare the wisdom of Sa-
lomon, for we haue at home with vs great
store of sage Salomons, prudent Pro-
phets, preaching Prelates, literate Le-
gates, and yet beholde more blessings
then these. Wee can goe to no Market
in this part of Aylgna, but we shall haue
greatest oze of good, both for our soules,
and bodies, so plentifully is the word
preached amongst vs. And yet Aylgna
howe with thankfull hart thou for all these
benefits? Nay so great is thine unthank-
fulness, that it causeth those which are af-
raid, least the day of thy visitation bee at
hand to shed great abundaunce of teares.
And this is the first thing O Iuuenis
which causeth mee to be sorie now, when
thou sayest other men would sing.

The second thing which turneth my
melodie into mourning is this: because
I see such negligence in a great many of
Magistrates (I had almost sayde in all
Magistrates) that sinne is left unpunish-

Lasciuious daunsing.

ed, and offences are almost neuer called in question.

Money which is gotten by vsury is counted lawfull gaynes, and men doe almost make an occupation thereof, so that I thinke it will come to passe (if there be not speedye reformation wrought) that Scrininers shall spende one peny, nay, one pounce more by yeere, for making indentures for those which shall be bound prentices to the vsurers. The adulterer braggeth amongst his companions, that although he haue watched all night, yet in the morning came he to his purpose: and so maketh hee no conscience of sinne, but is rockt on sleep in the cradle of securitie. The Papistes lie hissing like a snake vnder the greene herbes of courteous countenaunces, and there is no man to put the to flight, so that the godly may still looke when they shall bee stung. The extorcioner wresteth and wringeth, to the ende he may augment his gaines. The rich mā stretcheth himself vpon his bed of euozie, hee eateth the fattest of the flocke, and the calfe out of the stall, hee drynket wyne in bowles, and

A confutation of

fingereth to the sounde of the instrument,
and regardeth not the afflictions of Ja-
cob, nor careth not for the calamities of
Israel. The poore cryeth, but hee hea-
reth them not, the fatherlesse complay-
neth, but he stoppeth his eares, and the
wofull mayling of the widowe doeth not
once make him wagge. Hee iopneth
house to house, and lande to lande, so
that the poore hath not an hoale wherein
to hyde his head. And are these all the
abominations whiche are to be founde
in Ailgna : no, no : there be thousandes
more then these. Our Sabbathes are
prophaned, the worde of God is obstinate-
ly refused, the preachers thereof are
shamefully abused, and yet beholde more
abominations then these. The name
of God is blasphemed, Maiestates are
disobeyed, good lawes are violated, and
yet beholde more abominations then
these. Ahab will haue Naboths vineyard,
because it is good to make a Garden of
herbes thereof. The rich man will haue
the poore mans possession, because it lieth
in his way, and the couetous man will
not suffer the needie to dwell nigh him,
be.

Lasciuious dauncing.

because he can not abide the smell of his smoke, and yet behold more abominations then these. Our fasting is tour ned into feasting, our mourning into mummings, our praying into playing, our almes deedes into all misdeedes. High and lowe, rich and poore, one with another are lulled on sleepe in the bedde of securitie, and no man thinketh on the day to come. But it fareth with vs as it did with the men of Hierusalem, for as they did not thinke vpon the time of their visitation, vntill they were swallowed by of their enemies; no more do we thinke vpon the iudgements of God pronounced against impenitēt sinners, god grant we may not taste thereof as they sometime did. Say furthermore, as they did interprete euery signe and token whiche God did sende amongst them to call them home, for the best, euen so doe wee. When they sawe blasing Starres and other fierie impressions in the ayre, they did ascribe it vnto nature. When Ananias went by and downe in Hierusalem, crying continually *ua Hierusalem, ua Hierusalem*: Wo be to Hierusalem, wo bee

A confutation of

to Hierusalem, they did attribute it unto
madnes. When as the brazen gate of the
temple which twenty men were not able
to open, did butt open of it owne accord,
they sayde it was a token of good lucke.

But yet at length their enemies came
and did cast a bancke about them, and be-
sieged them in on every side, they bent
their force against them, and erected en-
gynes at every corner: so that at length
they rased their walles, they sacked their
cite, they turned their towers topsie
turvie, and made Hierusalem an heape of
stones. Whereby it came to passe that the
inhabitants thereof had in steade of welch,
want and woe in steade of plentie, payne
and povertie in steade of store, starke no-
thing: and they whiche bought Christe
for thirtie pence, were themselves sold
thirtie for a pennie.

A ruine most richful, a case most care-
full, an happe most harde, a subuersion
most suddaine, a desolation deserved, a de-
struction most due, & example most excel-
lent for all men to beware by, that they do
not commit the like sinnes, least they tast
of the same sowre sauce. I marvel we can
so

Lasciuious dauncing.

so often heare with our eares what destruction fel vpon Sodome and Gomorra for their sinnes, and that we wil neuer be warned by them to forsake sinne. The earth vnder our feete hath shaken, because the Lorde was wroth with vs, & the heauens from aboue haue foretold our destruction, vlesse we repent. Our sinnes are many in number, & great are our iniquities, & our offences are gone ouer our heads, and are become a burthē to heauy for vs to beare, I am no Prophet, nor the sonne of a prophete, I am no dreamer of dreames, neither yet an interpreter of the same, I was not nourished vp in Nayoth, nor yet did I eate bread in mount Ephraim amongst the children of the prophets: & yet when the figtree & all other trees do shoote out their buds, it is a token that sommer is nere, and when the fieldes are white, it is a signe that haruest is at hand: so when sinne is rype, a man may easely iudge that he shalbe cut downe. Therefore I say once againe **O** Ailgna repent. These, these are the thinges **O** Iudenis, which do procure my meditation, whereat thou doest so much maruell.

101. 21
In. You

A confutation of

In. You haue sayde well sir, mee thinke this was euen a good sermon, you might haue kept this till an none you had come to Church, & so might you haue done well to haue preached it, amongst your parishioners in the pulpit. But nowe I pray you what is your question you said you would aske mee, despatche I pray you, it is time I were gone, I sit vpon nettles till I come at v-bique.

Min. Soft sir I pray you, for soft fire maketh sweete malt.

In. And let mee be gone sir, I desire you, for delay breedeth daunger.

Min. The hastie man neuer wanteth woe.

In. And yet it is good striking while the iron is whote.

Min. But haste maketh waste.

In. And yet the tide carrieth for no man.

Min. Yet is it better to lose your tide, then to put both body and soule in daunger: But nowe to my question, I pray you sir, what busines haue you at v-bique.

In. For

Lasciuious dauncing.

Iu. For promise sake I will resolve your question. I meane first to heare diuine service, then after dinner I will haue a cast at dauncing, that done, I wil haue one bout at footbal, then perchaunce I shalbe somewhat whote, and then I meane to tossle the pottle, till perhaps I shall be thrise out, that is, I shall haue both my money out of my purse, my witte out of my head, and all the drinke out of the pottle. Then perhaps if I do reserue any money vnspent, I will see what melody a payre of bones will make, if I can get any company, as I hope I shall not misse but haue some and that good store.

Min. Dauncing, dicing, drunkennes, footeball play, mario sir, heere wilbe a Sabbath day spent with a witnesse. Here will bee worke for the Diuell, his damme, his eldest sonne, and one of his household seruants.

Iu. Why so I pray you sir? not one whitte the more for this, for these bee good exercises, and the Diuel is seldom wont to set me on worke in that which is good.

Mi. Good

A confutation of

Min. Good quoth you, so are the enticements vnto sinne good, so is robberie and couetousnes good, so is the abuse of gods benefices good, so is the pretence to do mischief good, if these thinges bee good.

Ma. Not so sir, for that doeth not follow: but because you seem to be one of these busibodies which canot abide dauncing, I will see what you can say against it, for my busines doeth not suffer mee to stande to defende the other.

Min. I am verie desirous to enter that cumbate, but I pray you first set downe some groundes for the same, and I will trie what I can doe at the overthrowing thereof.

Ma. I am content, in defence therefore of dauncing I say, that it is a good recreation, and I doe thinke that this were sufficient for the defence of it, if I shoulde say nothing els.

Min. When as the Spider (having taken a soze displeasure at the swallows, because shee did eate the flies whiche are her meate) had hung vp her thinne coppewebbe in the doozes through whiche the
swal.

Lasciuious dauncing.

Swallowe was wont to flye, shee thought
shee had made her worke ynough for one
while: yet the swallowe comming after
her accustomed manner, did flye quite
thorow, which thing did not a litle anger
the poore spider, because shee was not as
well able to catche her as euery lit-
tle flye. So fareth it with you, you
thinke you haue set mee worke ynough
to doe, when as you haue hunge vp this
flender coppewebbe in my way, whiche
is your strong reason, whiche you bringe
to defende dauncing withall, yet per-
happes you shall speede as well as did
the Spider. I pray you therefore aun-
swere mee to this question. You say that
dauncing is a recreation, whether there-
fore doeth it recreate the bodie or the
minde?

Ans. It doeth recreate both, and
for that cause mens seruants hauing la-
boured harde all the weeke, doe vse to
daunce vpon the Sundayes.

Min. You say that dauncing doth re-
create both body and minde, if therefore
I shall proue that it doeth recreate nei-
ther of both, you will thinke your self to
be in the backhouse ditch.

Can

A confutation of

Can you define recreation vnto mee,
or do you knowe what recreation mea-
neth?

Ans. Not very well, I pray you there-
fore tell me what it is:

Min. In this you bewraye your
grossenelle and ignorance; that you will
say you cannot tell what: You will saye
that dauncing is a good recreation when
as you knowe not what recreation mea-
neth. But it appeareth that this bolt whi-
che you haue already shotte, came neuer
out of your owne quiver. Recreation is
a seconde making, or a making agayne
of that thing which was once made, and
by a metaphoze we call it a refreshing of
that thing which is wearied with much
labour, (if it be applyed vnto the body):
but if it be applyed vnto the mynde, wee
say it is a renewing of the minde beeyng
worne with much labour & studie, greate
cares, and vnnmeasurable sorowe. This
definition being thus set downe, I come
to that which you haue saide before, and
I will first proue (if God shall assist mee)
that dauncing is no recreation of the bo-
die, secondely that it is no recreation of
the

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the minde. If dauncing were a recreation for the bodie, then shoulde it refresh the same being wearie, it shoulde make nimble the ioyntes, strengthen the legs, make soft the feete, and finally, it shoulde bring the bodie being out of temper, into good temperature: but it doth none of all these things, therefore dauncing is no recreation for the bodie. My maior proposition is certayne and sure, for it is grounded vpon the definition of recreation, as for the minor it is no harde matter for mee to proue it, sithence common experience doeth tell vs that it is true.

For dauncing is so farre from refreshing the body being weary, that it maketh the same more wearie. For I haue hearde tell of those whiche haue daunced one halfe day for pleasure, and haue layde in bedde two whole dayes for payne. Cal you this a recreation? if this be your recreation much good eate you with it, I will none. I doe omitte to speake howe many haue beene lamed with dauncing, which in their youth haue bin such dauncers that they were able to leape ouer logges, but in their age haue scante been

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able to steppe ouer strawes. I will not say what incurable diseases haue risen in many mens bodies, through the extreame heat wherinto they haue cast themselves in time of dauncing. I neede not to tell what agues & shakings men haue caught by dauncing, so that they haue almost bin vndone by it: and yet for sooth, dauncing is a good recreation for the bodie. What heauines, sleepeines, and sluggishnes doth dauncing procure? How many mens seruantes being set to worke, do after their dauncinge dapes lie snorting in hedges, because they are so weary that they cannot worke: Whereby their maisters doe reape but small gaynes. If maisters (especially those which haue dauncers to their seruantes) did well consider with them selues what great commodities doe arise vnto them by their seruantes dauncing; they woulde giue the minstrels money to hold their peace faster, then the dauncers woulde giue them money to pipe, and yet they shoulde be no losers by it at the peeres ende. But now we will I prooue in a worde by two that dauncing is no recreation for
the

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the mynde. All Philosophers do graunt this in generall, *per temperamentum animi sequitur temperamentum corporis*: that the temperature of the minde, doeth folow the temperature of the body. Whiche wordes doe serue very much to the ouerthrowing of your position. For if so bee it the bodie be made sluggish, and sleepeie with dauncing, and altogether vnapt to doe any thing, (as I haue before sufficiently proued) then must the minde needes bee brought into like case. So that you see, that whereas you saide that dauncing was a recreation both for body & minde, I haue proued it to be neyther a recreation for the bodie, nor yet for the minde.

Iu. You haue made a fayre speake of it, it were great pitie but you were shut vp in a Cloyster amongst Monkes, you can leade such a sober life.

Min. If I coulde not leade a more sober life then they, I might well inough daunce, for truely the sins which amongst them are committed, doe farre passe your dauncing, and yet is it badde ynough.

They are not sober and holy, because they seeme so to bee. They doe washe the

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outside of the cuppe and platter, but within they are full of deadly popson.

They are like paynted sepulchres, which on the outside doe seeme fayre and beautifull: but inwardly they are full of dead mens bones, and all filthines.

In. You are out of your text sir, I pray you returne to it againe. Will you then admitte no recreation at all for those which are labourors, & take great paynes all the whole weeke in their vocation?

Min. Yes that I will, and that such a recreation as shall be acceptable in the sight of God, and laudable in the sight of the godly.

In. And I pray you sir what is that?

Min. When a man hath kept the first part of the fourth commaundement, which is this, that hee must labour all the whole sixe dayes, and doe all that he hath to doe, let him keepe the seuenth day which is the Sabbath day holy, vnto the Lorde. That is, let him rest from bodily labour, and let him attende vnto Gods bestes, let him behaue him selfe as a true Christian ought, and as it becommeth him

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him whiche will bee a good keeper and sanctifier of the Sabbath day : so shall he finde recreation both for his body and also for his minde.

Is. Nay not so, me thinke ye cannot proue, that by this eyther the bodye or minde is recreated.

Min. Yes truely both of them, for first and foremost it is a great recreation to a wearie bodie to haue rest; for as the olde prouerbe goeth: *Fessum quies plurimum inuat*, rest is no small helpe to a wearie man. And truely this rest he shall haue, if hee keepe the Sabbath according to gods holy will and pleasure.

Againe (if you doe well remember) I sayde euen nowe, that that doeth recreate y^e body, which makech it more apt and able to do that which it ought: And truely rest doeth this. For as we do unbende our bowes when as they haue bin long bent, to the ende they may shoote more strongly when as wee doe bende them againe: so laboring mē do grāt some rest to their bodies, y^e when mē go to worke againe, they may both bee stronger to labour, and also endure longer. As for the mind, who

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seeth not that it taketh great recreation
by keeping the Sabbath day aright.

And to the ende I may better proue
this to bee true : let vs bryefly consider
what ought to bee the exercise of a Chri-
stian vpon that day, wherein hee resteth
from bodily labour. He must repayre vn-
to the Church, where all the faithfull are
gathered together, to offer vp their sacri-
fice, euen that spirituall sacrifice which is
spoken of by the prophete Dauid in the
50. Psalmc: Which is prayse, prayer, and
thankesgiuing. This done, he must ioyne
with them in prayer vnto the Lorde, lif-
ting vp cleane handes towarde the holy
heauens, where dwelleth God, euen the
father of our Lorde Iesus Christ. Then
must he giue eare vnto that whiche is red-
and taught by the minister, he must heare,
marke, and learne, so much as he possiblie
ca. If opportunitie shall serue, he must re-
ceiue the Sacramentes of the bodye and
blood of our Sauour Christ, and that
woorthilye, and thankesfully.

Hee muste meditate vppon that
whiche hee hath hearde, when hee retur-
neth

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netly home againe. Hee must visite the sicke, he must clothe the naked, hee must helpe those whiche are in neede and necessitie, (if hee bee able,) he must produce concord where discord hath bene, finally hee must bewaile his sinnes, and be heartily sorre for that whiche is past, and hee must determine with him selfe that hee will neuer commit the same againe.

Who so doeth these thinges, shall no doubt haue his minde wel recreated. For when a man is wearied with sinne, when hee seeth death & destruction before his face due vnto him for his sins, (whereby it commeth to passe y he is euen swallowed vp of sorowe,) what greater ioy can chaunce vnto him then to heare out of the woorde of God, (whiche is redde euery Sabbath) these sweete comforts,

Come vnto me allye that traueile and be heauie laden, and I will refreshe you.

Whosoever shall beleue he shalbe saved.

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Whoſo'euer ſhall beleene ſhall not bee
confounded, and many hundred more
then theſe.

In. Will you then permitte thoſe
men whiche haue laboured ſore all the
whole weeke, to haue no paſtime vpon
the ſunday?

Min. Better paſtime then that whi-
che I haue ſpoken of can they not vſe,
neyther can they poſſible paſſe the time
after a better ſort, for by ſuch paſtime ſhal
they redeeme the time, whiche they haue
lewdly let paſſe.

In. Yea but wil you not permit them
to vſe ſome ſport or play vpon ſundayes,
as dauncing bowling and ſuch like?

Min. You harpe ſtill vpon that one
ſtring, which methinkes maketh no good
harmonie. I can in no caſe permit that
which god hath not permitted in his law,
for if I ſhould adde any therto, great pla-
gues ſhould be added vnto me. I am no
pope, I cannot grant men licences to ſin.

In. But howe doe you proue out
of the commaundements, that we may
not daunce vpon the ſundayes.

Min. Wee muſt keepe holy the
Sab

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Sabboath day, therefore wee muste not
daunce vpon the Sabboath day.

In. This agreeth as well as if I
shoulde saye, there is a bridge at Roche-
ster, therefore there is a barge at Billings-
gate.

Min. Not so neyther, for mine ar-
gument hangeth better together then
so.

In. Howe doe you proue it then?

Min. Marie sit thus, Dauncing
doth dishallowe the Sabboath day, there-
fore if we must keepe holy the Sabboath
day, wee must not daunce vpon the Sab-
boath.

In. Howe proue you that daun-
cing doeth dishallowe the Sabboath
day?

Min. It is easie to proue. All va-
nitie doeth dishallowe the Sabboath day,
but dauncing is vanitie; therefore daun-
cing doth dishallowe the Sabboath day.

In. You are still rapping me vpon
the hippes with your logicke, reason me
coldly after the custome of the coun-
trei.

Min. In deede meethinke I do soe,

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for my reasons be so colde that they haue almost made your frease, for all that heate which ye were in euē now, when you beganne to defende dauncing; so that you doe nowe gadde from your text.

In. Good God, I doe much meruell why you doe speake so muche agaynst daunching: dauncing hath been vsed in your fathers time, and in your fathers fathers time, and will bee vsed when you are both dead and rotten.

Min. Yea marie sir, there you hitte the nayle vpon the heade, there goeth the hare away. This is euen like the reason which you did of late recite. As if all thinges were good which were committed in the time of our forefathers. Adam our first father disobeyed God, is therefore disobedience good? Dauid (who liued many hundred yeeres agoe) did lie with Bersabee, and caused Urias to be slayne, are therefore adulterie and murder good? Judas betrayed his maister one thousand fyue hundred and odde yeeres agoe, is therefore treason tollerable? Absolon rebelled

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belled against his father long agoe, is therefore rebellion commendable? You spoke euen now of colde reasoning, but me thinkes this reason is so colde that it hath at all no force. But in this point you doe not degenerate from the Papistes, who as they did suffer men to vse all kind of sensuality, so did they neuer finde fault with this same vanitie, I meane dauncing. As they reasoned from customes and antiquitie, euen so do you. But wee must not regarde what hath been done in times past, wee muste marke diligently what God hath commaunded vs to doe, who was before all times. If the Magistrate should gouerne as his fathers haue done before him, hee shoulde oftentimes doe iniurie to the fatherlesse, and oppresse the poore widow. If the preacher should alwayes preach as his auncest ours haue done, hee shoulde sometime deliuer false doctrine. If wee shoulde lpe as our forefathers did, wee shoulde most times wander out of the way of vertue. Which thing Chremes in Terence well considering, hee burst out into these woordes:

Quam

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*Quam multa in iusta ac praua moribus fi-
unt*, many vniust and wicked things do
come to passe through custome.

In. I pray you sir, are you wiser
then your forefathers, do you loth that
which they did like?

Min. If wisdom did come vnto
men by nature, or if knowledge were an
inheritance like vnto landes, which did
discende vnto the sonne in like quantitie
as his father had the same: then coulde
not wee say that we are wiser then our
fathers: but for as much as wisdom, dis-
cretion, & knowlege are gifts y^e come frō
aboue, euē from the father of lights, with
whom there is no chaunge nor shadowe
of chaunge (as Saint James doeth testi-
fie): we may boldly say wee are wiser
then our fathers, if it haue pleased God
to bestow vpon vs greater store of know-
ledge and wisdom then hee gaue vnto
them. For wisdom is not proper vnto
gray haire, so that all those which haue
gray haire must of necessitie bee wise,
and they onely can be wise, and that they
can alwayes bee wise: neither is know-
ledge knit by in white lockes.

In.

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Iu. Well then sir, I perceiue you will be wiser then your forefathers: but what say you to our Iustices will you be also wiser then are they? It appeareth that they can like of daūcing, els would they neuer graunt any licences to minstrels.

Min. I wil in no case compare my self vnto the in wit, for comparisons are odious: agayne, I know that they are called to such high degree, because of that talent of witte and knowledge, which God hath bestowed vpon them aboue their brethē, and I beseech God dayly to encrease the same, that they may bee answerable in all poyntes to so high a calling. But now as touching these licences which they do graunt to minstrels, I answer, that sure I am, that whatsoeuer they haue done heretofore, there will none of them (especially suche as doe feare God, as I hope they do all) hereafter graunt any licence (if they do graunt any): but they will put in this prouiso, that if the sayde minstrell to whom this licence is graunted, shall pype or fidele vpon the Sabboath day, or any other day, to the ende he may procure
any

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any lasciuious dauncing : or if he shall pipe at any vnlawfull time of the night, to the ende he may keepe mens seruants out of their maisters houses: that then the licence, graunted shall bee altogether voyde and of none effect.

Ius. In all this you doe not answere directly to my question, I pray you why haue Iustices heretofore graunted licences to minstrels if they did not thinke that dauncing was lawfull:

Min. Truly my friende they did not graunt licences to minstrels because they thought that dauncing was lawfull: but they did graunt them to the ende they might vse suche sober musicke as might delight the eares of the godly, and also such as hath been vsed amongst the holy fathers of olde.

Ius. But nowe if you will take away dauncing, what reioycing shal men haue, for in dauncing men do reioyce.

Min. I will in no case adimutte lasciuious dauncing, and yet will I grant, that men must and ought to reioyce: but yet this reioycing must not bee in dauncing, nor in any such lewde pastime, but it must

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must be suche a maner of reioycing as is spoken of by the Prophete Ieremie in his ninth Chapter, where hee induceth the Lorde himselte, speaking on this wise:

Let not the strong man reioyce in his strength, nor the wise man in his wisdom, nor the riche man in his riches, but let euerie man reioyce in this, that he knoweth me to be the Lorde, which do equitie, iustice, and iudgement.

This is that reioycing which we must vse, and if dauncing were such a kinde of reioycing, I woulde graunt vnto you libertie to daunce, not onely on the Sabbath day, but also all the whole weeke. Againe, Saint Paule writing vnto the Phillippians in his 4. Chapter of the same Epistle, writeth thus. Reioyce in the Lorde alwayes, and againe I say reioyce. Where he telleth the godly where in they ought to reioyce, not in a bawdy pype or taboy, but in the Lorde. If you will daunce this daunce, not onely I but all the Godly will daunce with you.

In w Marie sir then God helpe vs if we must be so strait tyed, I perceiue you would

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woulde haue vs to liue like Saintes: But I haue heard an olde prouerbe, that he which is a Saint when he is young, shall be a Diuell when he is olde.

Min. A more diuelishe prouerbe could not þe diuell himself haue inuented. But I tell thee playnely Iouenis, that vnlesse men doe indeuour them selues to liue like Saintes, (that is, to leade an holy and vncorrupt life) when they be yong, they may chance to proue diuels in deed. For both common experience, and also that sage saying of the prudente Poete Horace tell vs this, that *:quo semel est imbuta recens seruabit odorem testa diu,* What sauour so euer the caske hath when he is newe, hee will retayne the same a long space: so that wee must studie to liue vertuously in our youth, else wee may chaunce to bee vicious in our age, and then beware that wee become not very Diuelles as did Iudas the traytour.

Iu. Tushe tushe, wee will haue our swindg while we be yong, age wil come soone ynough, and it will make vs forsake all these sportes: and then will wee be

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be sober and vertuous.

Min. Beside this that age hath his proper vices, yet doeth neyther age nor nature bring vertues vpon their backe. For vertues are habits, which are gotten by many actions of our owne, so that you are greatly deceiued in so saying.

An. Well well, dauncing is vsed euery where vpon Sundayes, and will be vsed whether you will or no. Agayne, why are you so scrupulous and curious about dauncing, for I am sure the Churchwardens of ybique (vpon whose oth it lyeth to forbidde the same if it were vnlawfull) wil suffer both the minstrels to play, and vs to daunce vpon Sundayes, so we do not daunce in time of seruice.

Min. If you remember your selfe, you promised to lay such groundworkes for dauncing, as shoulde bee sufficient to vpholde the same: but you haue here set vp such a couple of shoores to stay dauncing, as I do thinke will make me sweat before I shall shoue them away. Your first shooe or stay is the lewdenes of the multitude, the seconde, the negligence of

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Church.

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Churchwardens and Sworne men. You haue nowe payde it home. Well, haue a lifte at your first shoore, which is this, dauncing is vsed euery where, therefore is it lawfull for you to vse the same. It is written in Exod. 23. 2. That wee must not followe a multitude to do euill. Which place maketh much against you, because you see that it is no sufficient excuse for vs when we doe euill, to saye the multitude doeth so: and doubtles to daunce as wee doe daunce in these dayes is euill, therefore must we not daunce, because the multitude daunceth.

If your reason which you bring were sufficient to defende dauncing, then surely God shoulde haue dealt very vniustly with the men of the old world in destroying the for their sinnes which were most horrible, because there was not one of them which coulde not haue alleadged for him selfe, that they sinned euery where.

If your defence were strong inough, then surely the Sodomites and Gomorreans had great wrong, for they might euerie

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the one of them haue sayde for him selfe that their sinne was vniuersall, and did reigne in euery corner and street of their citie. If your position might stande for a principle, then surely Moses did the Israelites great wrong to breake the tables of the couenant, because they committed Idolatrie, for all of them might haue said that they did eate and drinke through the whole hoast, and when their panches were well stuffed, they ryle vp to playe.

They might haue said generally, that they consented to turne their glorie, into the similitude of a Calfe that eateth hay.

They might haue sayde, that with one mynde and one mouth, they badde Aaron make them gods of siluer, and gods of golde, to goe before them, for as for that Moses, which brought the out of Egypt, they knewe not where he was become.

If your reason were sounde, why did the Lorde plague Hierusalem for Idolatrie, for their superstition, for their abominations: for without doubtte they coulde haue sayde that it fared so euery where.

But this was no sufficience excuse for them, but the olde worlde

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was destroyed with the diluge of water, the Sodomites were brent vp with fire from heauen, the Israelites were sore plagued, & Hierusalem came to a shameful ende, this notwithstanding that their sinnes were committed euery where.

No more can we alledge for our selues, that dauncing and lasciuiousnes is lawefull, because it is vsed euerye where, for it is contrary to the will and woorde of God as were all their sinnes, wherefore that shooze beginneth to shake. It is not sufficient for vs to doe that whiche other men doe, vnlesse they doe that whiche ought to bee done.

Wee must not doe that which is done, vnlesse that bee done which God hath commanded to be done.

Therefore away with that foolishhe answer, which men doe vse most commonly to make when as they are reprehended for their faults, they doe so in all places.

When as God had by a mightie hande and stretched out arme, deliuered his people (euen the sonnes of Jacob & Ioseph) out of the lande of Egypt, hee straptelie commaunded them, that they shoulde not doe as they had seene the Egyptians do,
ney.

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neither shoulde they doe according to the *Exod. 18.3*
customs of the lande of Canaan, whe-
ther they went to possesse it : but they
shoulde do according to his iudgements.
Thou shalt not doe that whiche seemeth
good in thine owne eyes, but do that one-
ly whiche I commaunde thee. Uppon
which wordes, Chrysostome in his orati-
on against the Jewes, sayeth thus: Of a
trueth, that whiche is done according to
the will of God, although it seeme dis-
pleasant: yet is it altogether pleasant and
acceptable in the syght of God. Con-
trarywise, whatsoeuer is done beside the
woorde of God, and otherwise then hee
would e haue it done, though it bee as a
thing acceptable to God : yet it is of all
other the worst and most wicked. Out of
all which places wee gather this, that
though dauncing or any other exercise
whatsoeuer, haue bin vsed neuer so long,
or thogh it be vsed in neuer so many pla-
ces: yet if it be contrary to the worde and
will of God, and forbidden by the same, it
is detestable, and of all men to be eschew-
ed.

Is. Yea but howe doe you proue

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that dauncing is forbiddē by the word
of God.

Min. We are commaunded by the
worde of God to vse sobrietie, therefore
wee are forbidden by the worde of God to
vse laciuous dauncing.

In. Yet againe, here is a wise rea-
son. The cowlstaffe standeth in the
corner, therefore the Pope is at Rome:
my dagger hangeth at my backe, there-
fore my staffe is in my hande.

Min. In deede (Iuuenis) your rea-
sons haue in them no reason, but I will
proue that my reasons are framed accor-
ding to reason.

In. Do so then I pray you, but the
Doctors doubt whether you can doe it
or no.

Min. My reason then is this. We
are commaunded by the worde of God, to
vse sobrietie, therefore we are forbidden
by the worde of God, to vse laciuous
dauncing, I proue it thus. Whensoe-
uer any vertue is commaunded, all vices
whiche are contrary to that vertue are
forbidden: as for examples sake, when
men are commaunded to practise libera-
lities

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Itie, they are forbidden to vse couetousnes, or to embrace prodigalitie, and when we are commaunded to loue trueth, we are commaunded to hate and detest ches, &c. Therefore when as we are commaunded to vse sobrietie, wee are forbidden to vse lasciuious dauncing.

Iu. Yea, but howe doe you proue this, you are as farre from the matter as you were.

Min. Lasciuious dauncing is a vice wh is opposite to the vertue sobrietie, therefore, if when the vertue is commaunded, the vice be forbidden, sobriety being commaunded, lasciuious dauncing is forbidden.

Iu. You are alwayes wrangling with me with your Logicke, if I shoulde suffer you to choppe logicke at your pleasure, you woulde make me belieue that the Moone were made of greene cheese, and that the crowe were white: but I pray you sir, remember your promise.

Min. My promise (as I remeber) was this, y I would remoue those 2. shoes

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Lasciuious dauncing.

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Iu. Yea, but howe doe you proue this, you are as farre from the matter as you were.

Min. Lasciuious dauncing is a vice wh is opposite to the vertue sobrietie, therefore, if when the vertue is commaunded, the vice be forbidden, sobriety being commaunded, lasciuious dauncing is forbidden.

Iu. You are alwayes wrangling with me with your Logicke, if I shoulde suffer you to choppe logicke at your pleasure, you woulde make me belieue that the Moone were made of greene cheese, and that the crowe were white: but I pray you sir, remember your promise.

Min. My promise (as I remēber) was this, y I would remoue those 2. Schoores

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which you had set vp to stay dauncing, the former whereof I thinke is quite pluckt away, and I meane the other shall followe him, which is this, the Churchwardens of Vbique do not forbidde men to dance, saue onely in time of diuine seruice, therefore may you lawfully daunce vpon the Sabboath day, so it bee not in time of diuine seruice. A more rotten shooze then this coulde not haue been set vp, vnto a more crasie staffe then this could you not stand, and a more balde reason to proue your matter to bee good, could you not haue brought. Is it therefore lawfull for you to doe what you list, because the Churchwardens doe neglect their duetie, not regarde their othe, not consider what burden lyeth vpon their backes? Shall you be excused by their sinne? will you be lewde because they are lowse? Shall this bee a sufficient excuse for you in the day of iudgement, when as standing before the iudgement seate of God, the breach of the Sabboath day shall be laide to your charge, to saye, your Churchwardens suffered you so to doe? Nay nay, you shall beare your owne offense.

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offences, and they shall bee plagued for their iniquities. If your reso were forceable, then was the idolatrie of the Israelites tollerable, because Aaron who was their priest suffered them so to doe. If your argument were strong yⁿ ~~the~~ the did the Israelites well to crucifie Christ, because the high Priestes and Elders consented thereto. For it is al one to say, Aaron gaue his consent to make the Israelites a Calfe, and therefore is Idolatrie good: as to say, the Churchwardens doe suffer men to daunce vpon the Sabbath day, therefore is dauncing lawfull vpon the Sabbath day.

Iu. By this you seeme to burthen Churchwardens and sworne men with periurie, because they doe suffer vs to daunce vpon the Sabbath day.

Min. In deede if they doe willingly permit you to daunce vpon the Sabbath day, without certifying of those whiche haue authoritie to punish suche faultes, they can scarcely excuse themselves of periurie.

Iu. In deede you doe charge them very deeply nowe, but they say they

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are charged no further but onely to see that men doe not daunce in seruice time.

Min. Yea, but they are charged to see men keepe the Sabboath day holy, according to Gods holy will and pleasure, and they are commaunded vppon their othe to present all those whom they doe see to doe the contrary, so that viles they doe present commen and laciuous dauncers, they can in no case excuse themselves of periuie: for euen those dauncers doe breake the Sabboath day, and that grossely, as I haue sufficiently prooued already.

In. Yea but they say, if they should deale as strictly as they are commaunded by their articles, they shoulde present them selues and you also.

Min. In trueth this is their common answere, but whiles they say thus, they are like to Sainte George on horsebacke, who doeth alwayes spurre cutte, but hee doeth not ride a mile in a moone. They are still presenting, but whiles they may not present all, they wil present none at all.

But

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But let them take heede to themselves, for surely that God, who hath saide, that hee will not holde him guiltles who taketh his name in vaine, wil lay this negligence to their charge, when as they shall stande trembling before his iudgement seate, where they can see no Lawyer for money nor golde to pleade their case, where no shift wil serue, where no bypbe wil be taken, where they cannot smooth ouer matters with lies, for there, there, the secretes of all heartes shall bee opened. Let them not thinke that God is ignoraunt what their doings are.

Let them not thrust them selues out of Gods fauour, because they will winne mans fauour. Let them not loose a great commodity, yea the greatest commodity, because they will purchase a small commodity. Let them beware that they doe not taste of the punishment eternall, because they will saue their neighbour from that punishment whiche is temporall.

What shall this auayle them to winne the shel, & loose the egge: to win p saddle, and loose

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loose the horse? what away leth it them to
to winne the whole worlde and to loose
their owne soule? They shalbe in fauour
with men, but they shall haue no friende
shippe with God, they shall here haue
pleasure, but after death paine, here shall
they haue mirth and melodie but when as
they are gone hence, mone and mour-
ning, here shal they haue solace and sing-
ing, but when they haue left this life, sor-
rowe, sobbing, and sighing: here shal they
haue wealth, but when death hath done
his message, they shal haue want and wo,
and all their weale shall be away. There-
fore say I once againe, let them looke to
their othe, let them not put them selues
in hazarde, because they will saue other
men harmelesse. He that made the eye
can see their doings, and he that planted
the eare can heare their counsells, and he
that nurtereth the heathen, doeth vnder-
stand their imaginations. Let them take
heede and that good heede to themselves,
non enim sapiunt si sibi non sapiunt: for
they are not wise if they do not prouide
for them selues.

In. You haue saide meetely wel
in

Lasciuious dauncing.

in this, but nowe to retorne to our former talke, I maruel very much why you shoulde dispraye dauncing, fithence a great many haue gotten their wyues, and that rich wiues also onely by dauncing.

Min. The Papistes in times past, and nowe also affirme, that ignorance was the mother of deuotion: and truely it was the best milch cowe that euer they did grasse, it was the most profitable opinion that euer they did holde. For by this did they debarre the simple people from reading the woorde, whereby it came to passe that they could neuer espy out their iuglinge. But I doe nowe see and perceiue, that ignorance was the mother of all mischief, that shee was the head wellspring from whence did proceede all errours, and finally, that shee was that boole from whence did spring all those rotten branches of diuelish, detestable, and damnable heresies. For vlesse you had been ignorant of Gods eternall trueth, you woulde neuer haue sayde thus.

If

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If you knowe who it is that bringeth marriages to passe, and knitteth men & women together with an vndissoluble knot, which is holy wedlocke, you would neuer haue sayde that many men doe get their wiues by dauncing. It is god alone and none but hee, whiche coupleth both man and woman togeather. He it is that hath determined befoze the foundations of the worlde were layde, who those be that shall so come together. He is able to bring to passe this his determination without any suche secundarie meanes as dauncing.

Therefore most fonde, foolish, and fantasticall is the opinion of those men, which doe thinke that dauncing was the onely thing whereby they came by their wyues.

When as God did institute the firste marriage in paradise, hee did not sende for a pyper or fidler, (for they were at that tyme unhatched) to play, y Adam might daunce, and so please Euah. And is not God as well able to bring marriages to passe without dauncing, as he was then?

His

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His arme is not shortened, neyther is his power weakened, but he is able to doe as muche now, as hee was able to doe then.

In his handes are the heartes of all men, and hee ruleth them as he seemeth best to his godly will and pleasure.

Is. I pray you sir, where shall young men and maydens meete together, if not at the dauncing place, and playing oke?

Min. I count him but a foole, which being destitute, will goe to the dauncing place and playing oke, to chuse his mate, and I take her to bee but a noddie, which lacking an husband, will thither runne to looke for him with whom she wil match. For first and formost, hee for his part shal chaunce sooner to light vppon a wilde wanton, then on a mylde matrone, which will become rather a gadding Dina, which will bee running abroade to see the Countrey, then a sage Sara, whiche will keepe her selfe within the doore of the tent, whiche will become rather a carelesse grasshopper, then a carefull amite:

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amite : hee shall rather chance to chuse
one that will bee a *pasincoine* then a chaste
penelope : he shall chaunce sooner to win
an whorish *Helena* as did *paris*, the a ver-
tuous *Electra* as did *pylades* : finally, hee
shall chaunce rather to catthe a faithlesse
Clytemnestra then a faithfull *philomela*.

Salust in his *Catalinario* writeth, y *Sem-
pronia* a certayne laciuous and wanton
woma was taught to sing & daunce more
elegantly the became an honest matron :
in which place he calleth these two thin-
ges the instrumentes of lecherie. Out of
which woordes we may well gather this,
that they are neuer of the chastest sorte
which do vse laciuous dauncing ; though
I doe not altogether denie, but that those
whiche are nowe modest matrons, may
sometimes haue been dauncers in their
dayes.

And nowe as for the women, if shee
chance to chuse her husbände in the place
aforesaid, it may bee that shee shal sooner
catthe a spendall then a sparer, shee may
sooner haue one which shall be amongst
all men rather reupled then reuerenced:
one which may bee rather an adulterous

Agilthus

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Agisthus then a faithfull Vlisses.

Cicero in his booke of offices wyeteth thus, that an honest and good man will not daunce in the market place though he might by that meanes come to great possessions. And in his oration which hee made after his returne into the senate, he coulde finde no more reprochefull name to call *Anlus Gabinus*, his mortall enemye by, then to call him *Saltator Calamiae stratus*, the fine dauncer.

It was objected to *Lucius Aurora* for a great fault, because he had dauced in Asia: which thing was also cast in king deiotarus his teeth. Cicero answering for *Murena*, sayeth after this sort:

No man daunceth being sober, vnles peraduenture he be madde, neyther in the wilderness, neither at a moderate and honest banquet. The same Cicero vpbraideth vnto *Anthonio* amonge other his vices, dauncing. Did the heathens thinke thus euill of dauncing, and shall not Christians thinke much worse of the same? Did the heathens loath it, and shall Christians like it? did the heathens compt it as a vice, and shall Christians embrace it as

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a vertue?

Iu. I pray you fir then, whether shall wee goe to looke for our wiues? will you haue vs loue those on whome we did neuer looke?

Min. Iuuenis, I will tell thee whether thou shalt go when thou art disposed to wedde.

Resort vnto sermons, & there marke her wel whō thou shalt see most vsually resort to weekly lectures, and to behaue her self most Christianlike, or if thou shalt heare of any maide, which shall behaue her selfe vertuously towards all men, which shall bee of sounde religion, and whiche shall haue the feare of God before her eyes, her chuse, all other refuse, her take, the rest forsake. For be thou well assured, that such shall receiue the blessing from the Lorde, shee shall bee blessed at home, and in the fielde, shee shall be blessed her selfe, and her seede after her.

Iu. I thanke you fir for your good counsell: but I pray you howe thinke you of this, may not men daunce at bridals, and vpon feast dayes?

Min.

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Min. I will answere you briefly
(god willing) to both partes of this ques-
tion, & that answere which I shal make to
the first, shal not be take up at my foot, but
I will fet it out of y^e ancient father Chrys-
tostome who in his 56. homilie vpon Genesis, whē
hee intreateth of the mariages of Iacob,
saith thus: You haue heard (saith hee) of
mariages, but not of daunces, which dan-
ces he furthermore calleth diuelish, in w^h
homely he speaketh muche against daun-
cing. And amongs al other he saith thus,
the bridegrome and the bride are corrup-
ted by dauncing, and all the whole fami-
lie is defiled. And againe, in his 48. homi-
lie he saith, thou seest mariages, but thou seest
no dauncing: for at that time they were
not so lasciuious as they be now a dayes.
Furthermore hee proceedeth to speake of
the dauncing of the Daugheer of Herodi-
as, and he sayeth: At this day Christians
doe deliuer to destruction not halfe their
kingdome, not another mans head, but e-
uen their owne soules. And hee ad-
deth, that whereas is wanton daun-
cing, there the Diuell daunceth also
with

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with them. Where maye you see what the opinion of this holy father is concerning dauncing at marriages. And as for the second thing, whether we may not daunce vpon feast daies, I say flatly wee may not. For if wee should, we should be like to the Israelites, who sate downe to eate and drinke, & againe rose vp to play: whereby we should prouoke Gods wrath And indignacion agaynst vs.

and for as much as it is the common custome in vbiq̃ue, to daunce and hoigh vpon our Idoll feast dayes, let vs beware that the like plagues do not befall vs whiche befell them.

Is. Will you haue men to come together to make merie, & will you not suffer them to be merie, to daunce and sport themselves.

Min. Suche maye the will I in no case admitte. Tobias called his friends to a feast, but wee doe not reade that they did daunce after dinner: and let vs followe the example of that godly man. If we be merrie, let vs giue eare vnto the exhortation of Saint Iames, who biddeth him that is afflicted, pray, and him that is

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is merry, biddeſt he ſing Pſalmes. Let
vs therefore make merry in ſinging of
Pſalmes, and Hymnes, and ſpiritual
Songes, prayſing and lauding God al
wayes.

Pythagoras did gather by the foote
of Hercules, howe huge his whole bodye
was: and wee may gather by that one
daunce which the daughter of Herodias
did daunce vpon her vncle and fathers
birth daye, what miſchiefe cometh to
paſſe by dauncing at feaſtes.

Tob in his 21. chap. 11. verſe, ſaith
that the wicked runne after the Tabour
and Flute, and hee ſayeth, that the ſonnes
of the north doe leade daunces. Upon
which wordes M. Caluin ſayeth after
this ſorte: It is true (ſayeth hee) that the
Flute and Tabour, and ſuch like things,
are not to be condemned ſimplye of their
owne nature, but only in reſpect of mens
abuſing of them, for moſt commonly they
peruert the good vie of them. For the ta
bour and pipe doeth no ſooner ſounde to
make men merrie, but there is alwayes
light by ſome vanitie, I ſay not ſuperſti
tious, but beaſtly. For beholde men are
ſeew ch 38, becauſe bid

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so caried way, as they cannot sport themselves with moderate mirth, but the fling themselves into the aire, as if they would leape out of themselves. This then I obment to note a cursed mirth, and a mirth that God condemned. Whereby wee ought to take warning to restrayne ourselves from such loose and wanton pastimes; but let vs rather advisedly restrayne ourselves, and set God alwayes before our eyes, to the ende hee may so blesse our mirth, and wee so vse his benefites, as we may neuer cease to trauell vp to heauen ward.

Thus you see, that it behoueth vs to applie our mirth to this ende: namely, that there may bee a melody sounding in vs, whereby the name of God may be blessed, & glorified in our Lord Iesus Christ.

¶ Well for, all that which I haue hitherto saide, hath been but as a fleabite, but I haue that yet in store where with I can easily peruert all answers which you haue hitherto made. As you haue hitherto disproued dauncing by scriptures, so will I proue out of the Scriptures that dauncing is lawfull, for we haue red that Dauid daunced, & he was

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an holy man, therefore why may not
we also daunce?

Min. In deede David did daunce,
I doe not denie, but yet after I shal haue
saide a fewe wordes, I will let you see
that this can be no sufficient warrant for
your dauncings. As it is lawfull to sing,
and we doe vse singing to giue thanks
to God, and to celebrate his prayles: so
also by a moderate dauncing, wee may
testifie the ioy and mirth of the minde.
Such a kinde of dauncing was that whi-
che the maidens did vse, when they did ce-
lebrate with songes and daunces the vic-
torie of David ouer Goliath. Suche a
kinde of dauncing was that which Myri-
am the sister of Moses, and other women
did daunce, when as they sung a song of
victorie after that Pharao and his hostie
was drowned in the sea. And suche was
that daunce whiche David daunced
before the arke of the Lord. But yet none
of all these do serue for your purpose, for
their daunces were far vnlike to yours
whiche you do now vse. For their daunces were
sage & sober, but yours are light & laci-
uious: their daunces were milde and mode-

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rate; but yours wilde and wanton: & they made no mixture of sexes in their daunces, but the men daunced by them selues, and the women by the meselues: but you in your daunces must haue women, or else the market is marred.

Which thing is intollerable, because that, that thing is an inciser and promoker vnto wantonnes and lust. Myrian the sister of Hoses, daunced not with young men; but a part by her selfe among women. Neither did Dauid daunce among women: and the maidens which celebrated his victorie, daunced by them selues, and not among men. Wherefore you see, that this can bee no warrantise for your dauncing, that you reade of those ieholy Scripture whiche did daunce, because your daunces are in no point like vnto theirs, as I haue saide before.

For their daunces were a moderate motion of the bodie, whiche serued to set forth and expresse the ioyes of the minde, but you in your daunces do friske and fling like wilde coltes. And in you is verified almost that saying of Faustus in Mantuane, which hee vttered concer-
ning

Lasciuious dauncing.

ning the lasciuiousnes of the people of
his time,

*Rustica gens, nulla genus arte domabile,
semper*

Irrequietum animal, gaudet sudore perar-

Et,

Manc sacra festa (quando omnibus otia)

lucet

Ipsa oti ac famis impatiens epulatur,

implet

Ingenuum, modesto properat tribuere ad ul-
timum.

Hic furit, hic saltu ferunt bonis instar ad-

Quamvis stans versarumque suis, non vovire,

Calcibus abduco, & inerti mole fatigat,

Ac fecit, & Baccho sacre Orgia lacer,

Vociferans, ridens, saliens, & pocula sic-

ecundat

: Sursum

The clowne the countrey people rude,

which art can neyther rule nor tame,

And eke the burly creature,

which no skill can reforme, or frame,

In sweet doth take a pleasure great.

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On holy day (the service done) ^{and} ^{when}
When others rest and quiet are,
to banqueting with speede they runne:
Because that hunger they detest,
And idlenes can not digest.

The dinner done when pipe doth play
vnto the Elme in haste they goe,
Here do they rage, they strike they sling,
they scipe and leape oft to and fro,
As the ore which at the anker standes,
And feareth still the priest his handes.
That groundes (whiche wickednes is
thought)

with plough or rake to ouerturne,
With heauy heeles & weight most rude
they often time do beate and spurne,
And all the day to the drunkardes God
whom Bacchus they do call by name
Great feasts they keepe, with laughers
lowde,
with cryes, and shouts, and hallos
mayne:

And still they trouble about the cuppe,
Till all drinke bee quite drunke vpp.
Agayne, your daunces and the daunces
of those holy men and women do differ
bothe in respect of the cause, and also in
respect

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respect of y^e end. For they dauced because they had receiued great blessings at the handes of the Lorde, and because they would set forth his prayse: but you dance because you haue obteyned your wicked purposes, and because you will entise others to naughtines.

1st Min. Methinkes by you, you would haue men to daunce alone without women, there would be a wise peccce of worke, how can wee daunce so?

2^d Min. By this you bewraye your selfe what you do seeke for in dauncing, euen so lay baits for those with whom you do daunce.

3^d Min. Perhaps you sayd truer there then you were aware off. But well I can not tell, there were neuer so many whoores and theeves as there haue beene since dauncing was so muche left.

For when as dauncing was vsed, then men & women came abroad, and now they creep into corners, either to filch or els to play the naughtipackes.

4th Min. You haue said fare, and fare sal you haue. I remember *St. Latimer* in one of his sermons maketh mention

of

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of an olde man, who being asked by the
kings Commissioners, what was the
cause (as he thought) of Goodwin sands,
hee answered, the building of Tenter-
den Steeple, for hee saide there were
no sandes there before it was builded.

And truely I may well compare your
salke to his answer. I pray you, is the
absenting of menselues from dauncing,
the cause of theft and whooredome, or is
that same naturall corruption, which rat-
neth most chiefly in the heartes of those
whiche are most set vpon dauncing, the
cause thereof? And where as you saie
there were neuer so many whoores and
theeues as there be in these dayes, when
as there is so little dauncing, I saye
you are greatly deceyued in that, for
there were neuer so many of that stamp,
as there were in those dayes, when
as they woulde daunce even at the
Church doore. For where do lewde per-
sons sooner meet together, or where haue
they a more convenient place to meete
together, then at common dauncing pla-
ces? And where may noughtie packes
better obtayne their wicked purposes
then

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then when as they doe daunce till midnight:

Will you gaynestande mee in all thinges: what say you to maygames, will not they downe with you? mee thinks it is good that we should daunce, when as we see all thinges so pleasant in May.

Min. If you doe thinke that I wil better like of your Maygames then I doe of other your common dauncinges, which you doe commonly vse, you are much deceiued, and you haue caught the staffe by the wronge end. For I am so farre from liking well therof, that I can like better of your common daunces, and yet the liking whiche I haue thereof is but a little. For the abuses whiche are committed in your maygaymes are infinite. The first whereof is this, that you doe vse to attyre men in womanis apparrell, whom you doe most commonly call maymarrions, whereby you infringe that straight commaundement whiche is giuen in Deut. 22. 5. That men must not put on womens apparrell for feare of enormities. Nay, I my selfe haue seene

in

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in a maygame a troupe, the greater part wherof hath been men, and yet haue they been attyred so like vnto women, that theyr faces being hidde (as they were in deede) a man coulde not discerne them from women. What an horrible abuse was this: what abhominable sinnes might haue herevpon ensued:

The seconde abuse, which of all other is the greatest, is this, that it hath been coulde that your morice dauncers haue daunced naked in nettes: what greater entisement vnto naughtines, could haue been deuised: The thirde abuse, is, that you (because you will loose no tyme) doe vse commonly to runne into woodes in the night time, amongst maidens, to fet bowes, in so muche, as I haue hearde of tenne maidens whiche went to fet May, and nine of them came home with childe.

In. Belike they lefte the tenth for the person, because they would deprive him of none of his right.

Min. What was their pretence herein I cannot tell, but sure I am, the fact was most abhominable. But are these all the abuses whiche doe followe your maygames? nay, nay, there be ma.

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ny more then these.

What mere madnes is this, that a man whome God hath endued with wit & reason, shoulde put on a noddies coate, and feigne him selfe to bee a foole, and to be destitute of both these most precious giftes: doeth hee not thinke that if the Lorde shoulde deale with him in Iustice, that hee doeth deserue to be made a foole against his will, which playeth the foole so willingly: What a shame, nay what a sinne is it for him, who wilbe angrie with that man which shall not call him a Christian: to play the part of a diuel, who is an vtter enemy to Christ and al Christians?

But truely these two persons, I meane your foole and your diuell, doe make manifest what you are when you vse suche wicked exercises.

By your foole (who is most commonly amongst the thickest) men doe playnely see, that al the company are but fooles: and by your diuell you doe manifestly declare, that you doe followe the diuell and not God, so long as you are so idely occupied. And this is to be noted that your diuell doeth alwayes leade the daunce.

Manye more are the vanities whiche

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are bled in your maygames; but tyme will not permitte mee to repeate them
bp.

Per this I say, that they are altogether so
bayne, that the godly may pray thus, and
use these wordes of the Prophet David,
when soeuer they bee desirous not to see
maygaunts, Turne thou away mine eyes
(O Lorde) least they beholde vanitie.

In. Good Lorde is the winde in
that doore nowe? this is a marueilous
sodayne change. I haue knowen the
day when as you haue been as great a
dauncer as the best of them, and when
you woulde haue gone as farre to see a
may game as another man, and are you
become so sober nowe? the Priest hath
quite forgotten that euer he was clarke.

Is dauncing worse nowe then it was
when you did vse it?

Min. This is your last refuge, whi-
che you haue to flie vnto; you are almost
vpon the suddes, you are now in a manner
at a non plus. When as you are out of
matter, you beginne to rayle, and to ob-
iect to me the lewdnes of my former life.
In deed it is a common custome amongst
men

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men, to object vnto those which haue forsaken vice, and be taken them selues to vertue, what thing soeuer hath beene a misse in their life past, nothing regarding what they are now: but yet hereby men doe see howe greatly they bewray their foolishnes. Shoulde not hee haue beene accompted a dolte, which would haue refused Paule the faythfull preacher, because he had sometime been Saule the seuerer persecutour? Shoulde not hee haue been worthily taken for a noddie, whiche shoulde haue reiected Matthe we the zealous Euangelist, because hee had sometime been an extorting Publicane.

And shoulde not he haue beene thought a verie foble, who finding in those comfortable psalmes of Dauid, sinne reprehended, and vices repprouid, shoulde haue also replied thus:

Hee needeth not so much to finde faule with these vices, the time hath bin, when hee him selfe was both an adulterer, and a murderer:

Was Peter neuer good afterwarde, because hee denied his maister once?

Was Marie Magdalene neuer honest,

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because she had sometime plaid the whore? And now whereas you aske me this question, whether dauncing be woorse nowe then it was when I did vse it, I answer, that it was as euill then as it is nowe, but yet it did not please God so to open mine eyes then, as he hath done nowe, that I might see mine owne follie. Sinne doeth so blinde the eyes of men, that they cannot see when they doe euill. It is not my vsing or refusing of dauncing which maketh it good or euill: but the seeing of the vanitie therof then, and the ignorance of the same then, made mee thinke that it was then good, and maketh mee nowe thinke that it is euill. Take mee as I am, and not as I haue been. A tree whiche hath sometime borne euill fruite, may beare good, if his head haue been cut off, and a newe grafted in his place. A man that hath bin some time a vicious person, may become a good man, if this heade of vice be cutte off, with the two edged sworde of Gods worde (which pearceth betweene the bones and marrowe) and the good graftes of vertue bee grafted in his

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his place. The leopar is sounde after hee is cleused. And though Naaman the Assyrian his fleshe was through leprosie as white as snowe, yet hauing washed him selfe seuen times, it came againe like to the fleshe of a young childe: so, though the soule of man bee neuer so filthy and fowle through sinne, yet if shee washe her selfe by earnest repentaunce, and a stedfast faith in the blood of Christe Iesus, shee shall bee cleane.

And nowe (O Iuuenis) that I may turne my talke vnto thee, thine owne conscience telleth thee howe lewde a life thou hast hitherto led', howe frowardely thou hast behaued thy selfe in the commandementes of God.

What great delight hast thou taken in blaspheming the name of the moste highest: so that thou hast thought it the beste qualitie, and greatest ornamente that a young man coulde haue, to rappe out othes one in the necke of another, for then diddest thou thinke thy selfe halfe a gentleman, when as thou couldest sweare so iustilie.

E 2

Again,

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Againe, thou hast thought the Sabbath
Day neuer better spent, then when thou
hast rise vpe early in the morning to tolle
the pottle, to bibbe, to swill and daunce til
night. Howe disobedient a minde haste
thou alwayes borne towarde not onely
thy naturall parentes, but euen all those
whiche haue authoritie ouer thee? With
what filthie concupiscence hath thine
heart been fraughted, and howe desirous
hast thou been, to haue y^e which was none
of thine owne: These are no small faults
(O Iuuenis) but they are such offences
as doe prouoke the most highest vnto in-
dignation. These are not parua pecca-
dulia, but they be maxima peccata, they
be not minor sinnes, but they are euen
such transgressions as do pull downe the
heauie wrath and vengeance of God vpon
our heads. Therefore (good Iuuenis)
let it be sufficient, that thou hast behaued
thy selfe wickedly heretofore. Redeeme
the time which thou hast lewdly let passe,
amende that thing which heretofore hath
been amisse. Flatter not thy selfe in thy
sinne, and say not with thy selfe, I
am but young, and I shall liue many
yeres,

peres, and I will repent when I am old,
for why, thou art vncertayne howe long
thou hast to liue: Thou seest as well the
young as the old go to graue like flockes
of sheepe. Againe, repentaunce is not in
thine owne handes, but it is the good gift
of God. Hell, death, and damnation are
prepared for the impenitēt after this life,
& in this life great plagues remayne for
the vngodly, as saith the Psalmist.

Incourage not thy selfe to sinne, be-
cause thou seest that the Lorde doth spare
thee: for as the Lord is mercifull, so there
proceedeth wrath from him, and bee thou
well assured, he will wounde the heirie
scalpe of such an one as goeth on styll
in his wickednes. Lay thy hande vpon
thy heart, and cast thy countes afreshe.
Awake out of sleepe, and stande vp, and
the Lorde shall giue thee light. Put off
the olde man, and put vpon thee the new
man. Cast off the woorkes of darkenes,
and put vpon thee the armour of light.
Take heed, for there remayneth for impe-
nitent sinners, a worme that gnaweth the
conscience: and there is prepared for the
wicked, fire, whiche neuer goeth out:

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where is horrour, terror, weeping, wailing, wringing of handes, gnashing of teethe, continuall death, yet those whiche are there doe neuer die.

Tantalus his apples, Sisyphus his stone, and those rauening Harpyia (whereof the Poetes doe speake) are nothinge in respect of those tormentes, whereof the wicked shall taste, vnesse in this life they doe repent. Wherefore I say once agayne (Iuuenis) come away from amongst the wicked, and chuse hencefoorth to leade a newe life : *nunquam sera est ad bonos mores via*, the way to good maners is neuer to late.

Ne dicas quod tibi non praedictum sit cane, say not but that thou hast had a fayre warning.

In. Oh howe am I nowe altered from my former estate, oh what a suddaine change do I feele in my self, euen in a moment? I haue heretofore said in my heart, tush, there is no God. I haue thought with my self, that if there were a God, yet was hee ignoraunt of those things which are done vpon earth. I thought I might haue committed sin,
and

and God coulde not haue seene mee, If
I had committed the same in the darke:
but nowe I see þ he seeth as clearely at
midnight as at noone day. Nowe I per-
ceiue that the darknes and light are all
one to him: and that there is nothing
hidden from his presence. I thought I
might haue committed sinne, and hee
would not haue punished me: but now
I am afraid that he will presently punish
mee, so horrible are my finnes. Now do
I perceiue that, that is true whiche you
saide euen nowe, namely that the word
of God is like a two edged sword, whi-
che pearceth betweene the marrowe &
the bones. Oh what shall I do? now may
I run vp and down vpon the face of the
earth, as did Cain, for often times haue
I in heart murdered my brother at foot-
ball. Now may I goe hang my selfe, as
did Iudas, for his sinn was but one, but
mine are infinite. What torments doe I
feele in my selfe? I see before my face
nothing but death and destruction due
vnto me for sinne, I am sorry that euer
I led my life so lewdly.

Min. Iuuenis, as it is þ part of a good

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and skilfull Chirurgion to applie suche
plaisters vnto the sores of his pacient, as
may be sharpe coraspyes to cutte awaye
the dead flesh, and then afterwarde to lay
to the same some more pleasant salues:
as wise Physitions doe minister vnto the
diseased at the first bitter drinckes, but af-
terwarde they giue them more pleasant
potions: so haue I hitherto (whiche I
hope am come to cure thy soule) set thy
sinnes in order before thee, that thou
mayest see the greatnes of thy sinne: hi-
therto haue I depainted out before thee,
God in his iustice, whiche both thinges
haue been vnto thee I knowe as bitter
potions: but nowe will I declare vnto
thee his mercie, which shall be a pleasant
drinke. Though there bee in God the
sharpe vineger of his iustice, yet doth hee
so temper the same with the smooth oyle
of his mercie (which lieth alwaies vpper-
most) that it maketh a most pleasant and
sauorie sauce. Though hee bee a great,
fearefull, and almightie God, whiche pu-
nisheth the wicked: yet is he a mercifull
Saviour which preserveth the penitent.
Though hee wounde the heirie scalpe of
such

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suche an one as goeth on still in his wickednesse: yet at what time so euer a sinner doeth repente him of his sinnes from the bottome of his heart, he will put all his wickednes out of his remembraunce. Though hee bee that God which turneth man to destruction: yet is hee the same which saith, come againe ye children of men. Though hee bee that God whiche plagueth the lande for the wickednes of the people which dwelleth therein: yet it is he that maketh the sinnes of the penitent, which were as red as scarlet to be as white as snowe. If we turne vnto him he will turne vnto vs: and he will be favourable vnto vs for his great mercies sake.

In. O what great comfort doe I take in these wordes: but tell me I pray you, howe I may appeare before that great and fearefull God, whome I haue thus displeased? howe shall I craue pardon at his handes, or whereunto shall I trust.

Min. I will tell thee what thou must doe. Catch in thine armes by faith, Christ Iesus thy sauiour and redeemer. Cast all thy sinnes vpon his backe, for hee hath

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made satisfaction for them all vpon the crosse. Creepe vnder the shadowe of his winges: so maist thou boldly appeare before this great and fearefull God, and he will for his sake pardon all thy sinnes, and forgive thee all thine offences, though they were mo in number then the heires of thy head, then the sands of the sea, then the starres of heauen.

In. O but how shall I bee deliuered from this burthen of sinne, whiche presseth me downe so sore.

Min. Thou mayest playe Marie Magdalens part, who was as great a sinner as thou. Thou must fall downe at Christ Iesus his feete, and washe them with thy teares, because thou hast so grievously offended him. Then must thou most stedfastly believe, that he by his most precious death and bloodshedding hath purged thy soule from sinne. Then maist thou boldly apply vnto thy selfe þe sweete saying of Christ, goe thy way, thy faith hath saved thee. Repent and be heartily sorry for thy sinnes, and let not the greatness of thy sinne discourage thee: for Je-
sus

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hus Christ came into the worlde to saue sinners. Beleeue and thou shalt be saued, belieue and thou shalt not be confounded. Giue thy selfe wholly to the reading and hearing of the worde of God: for it is the staffe and stay of our weake consciences, and by the reading and hearing thereof, doe we come by faith. Be thou feruent in prayer, which is an exercise most meete for a Christian man.

In. Methinkes I doe feele in my selfe already, some motion of the good spirite, prouoking mee vnto all these thinges wherof you haue spoken: and I beseech God dayly to encrease his spirite in mee. Methinkes I beginne already to say within my selfe, vnto my heauenly father, *father, I haue sinned against heauen and in thy sight, and I am no more worthy to be called thy sonne.* And mee thinks I see him already come to meete mee, and to receyue mee home agayne most ioyfully. Now do I detest daūcing & al such vanity, & I am minded hēceforth (if God shall assist me) to flie from sinne as frō a serpēt, I wil henceforth resorte as fast to Sermons, as I haue gone

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vnto dauncings, and vnto other vaine pastimes. And now blessed be the name of my good God, whiche brought mee this way to meete with you.

Min. The Lord God continue thee in this minde good Iuuenis, so shalt thou be sure to come vnto those ioyes, whiche neyther eye hath seene, neyther eare hath heard, neyther hath it euer entred into the heart of man, to conceiue how great they bee. Vnto the which ioyes, the Lorde bring vs all for Iesus Christ his sake, to whom with the father and the holy ghost, bee all prayse, glorie, and honour, nowe and for evermore. Amen.

FINIS.

